WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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Extracts from a Missionary Sermon, by John Foster, of Bristol, England.

But the greatest number of even instructed persons have so faint an impression of this fact, of an urgent necessity of war till death, as the grand business and obligation of life, that no language sounds so insane, no figures appear so insignificant, no forms of common-place so flat and dead, as those which represent in a military character, the exertions by which men are to evince themselves the servants of God.

It is striking to observe, at the same time, in what manner many of the persons who are thus tired to loathing of these images in their moral and spiritual application, shall be all energy when the same forms of thought come in literal representation of war. Most of the excitable animated class of spirits, whether in youth or in much more advanced life, can be kindled to enthusiasm by the grand imagery of battles and heroic achievements. Those very terms of martial metaphor, under the spiritual import of which they are beginning, perhaps amidst some religious service, to sink in dulness, may relieve them by a sudden diversion of the mind away to some imagined scene of real conflict; and it shall feel a proud elation in rising from the stale and sleepy notion of a spiritual warfare, to the magnificence of the combats which are displayed in fire and blood to the eyes, and in thunder to the ears. The imagination shall follow some magnanimous mortal, of history or fiction, thro' scenes of tumult, and terror, and noble daring, and shall adore him as beheld exulting unhurt in victory, or breathing out his soul as a hero should die. If, in this inflamed state of mind, the idea were again presented of the Christian warfare, of a contest against principalites and powers, and spiritual wickedness, it would be repelled with disdain of the impertinence and arrogance which could assume for *such* matters any of the lofty terms belonging, and, (it would be proudly said) deservedly applied, to the transactions of Trafalgar and Waterloo. This contempt may be inspired by the imagination alone of the glories of war, but it would be felt in a still stronger degree by most of the men who have actually witnessed and shared the terrors and triumphs of martial exploit. In short, the metaphor would be, by the greatest number of men of spirit & imagination, flung back on the weak and dreaming religionists, as an idle fancy just fit for their jargon. Let these wars, enemies, and heroes of vapour, they would say, busy the feeble souls to which they can have the effect of realities.

But while this is their feeling, what shall we think of the state of their per-

ception? Alas for the condition of the senses of the souls that have so little cognizance of a most fearful reality which exists on every side and presses upon them! How deplorable to see men exercising their faculties, in observation, and interest, and caution, on the elements and agents around them, and yet scarcely apprehending the presence of the worst of them all, and, excepting the Divinity, the mightiest: and to see them "sporting themselves with their own deceivings," while they are turning away with slight or scorn from the representations by which divine or human admonition is attempting to alarm them to a sense of their danger from this grand enemy, Moral Evil. And then to observe that among creatures so insensible there is, the while, a quick and ardent recognition of enemies, a martial spirit, and all the pomp and pride of wars, battles, victories! Truly it is a spectacle for the most malignant inteligences in the creation to exult over, that such creatures should be seeking glory in destructive conflicts with one another, *while their most dreadful foe is invading them all.* It is a spectacle of still darker character than that which would have been presented by opposed armed parties or legions, gallantly maintaining battle on the yet uncovered spaces of ground, while the universal deluge was rising.

There are many forms and agencies of this grand enemy, moral evil, which press so immediately on a man's own personal economy that a habitual conflict with them is an essential condition of the christian character. A practical question of hostility or acquiescence is implicated with the ordinary course of his action and internal discipline. There are other forms, of great power and hatefulness, existing in the world, which do not so directly force themselves into the question of his being a christian or not. In judgment and feeling he must be, of course, their implacable enemy But since they throw no temptation in his way, have the sphere of their malignant operation perhaps at a great distance, leave a very wide field clear for christian exercise, and perhaps, besides, may seem, by their magnitude and consolidated establishment, to bid a more complete defiance to the efforts of individuals than other evils that might be attacked, it may be allowed a matter of somewhat less definable obligation in what degree he shall actively expand his animosity upon them. The exhortation to exert a share of his force in this direction, may be considered as partly an appeal to those higher sentiments of the religious spirit which aspire to the full magnanimity and zeal of the christian character. It is an admonition to the professed adherents of Him that came on earth for the purpose of a grand conflict, that if all the moral evil in the world is not acting immediately against *them*, it is against *Him;* and that the measure of their fidelity will be marked by the extent to which, in proportion to their means, they identify themselves with Him in his great warfare. It is an incitement to their ambition that it may never again be said, with respect to any part of his operations against evil among men, that he trod the wine press alone, and that of the people there was none with him.

When animated to this high and enterprising spirit, a good man may wonder that the heathenism prevailing over large tracts of the world should so little, in this country or other protestant nations, till a comparatively recent time, have been accounted as comprehended within the sphere of required christian exertion.

From the Richmond Family Visitor.

LOTT CARY.

This interesting individual, who is now a Missionary at Monrovia in Afri-

ca, was born a slave in Charles City county, about thirty miles below this city, on the estate of Mr Wm. A. Christian. In 1804, he was sent to this city and hired out by the year as a common labourer at the Shockoe warehouse. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost estate; and about the year 1807, he was baptised by the late Elder John Courtney, Pastor of the First Baptist Church in this city.

Soon after he made a profession of religion, he commenced holding meetings and exhorting among the coloured people; and though he had scarcely any knowledge of books, and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect which no acquirement could ever have given him. At the close of his farewell sermon in the First Baptist Meeting-house in this city before his departure for Africa, he remarked in substance as follows—"I am about to leave you, and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befal me, or whether I may find a grave in the ocean, or among savage men, or more savage wild beasts, on the Coast of Africa; nor am I anxious what may become of me I feel it my duty to go; and I very much fear that many of those who preach the gospel in this country, will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, "I commanded you to go into all the world and preach my gospel to every creature," (and with the most forcible emphasis he exclaimed,) The Saviour may ask—Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you? or have you sought your own gratification and your own ease' regardless of my commands?"

Mr Cary is now over 40 years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the effects of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deportment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve toward white people—especially his superiors—which universally attaches itself to those reared in slavery.

One circumstance deserves particular notice. After Capt. Stockton and Dr. Ayres had purchased the Cape, and the Colonists had taken possession, so much hostility appeared in the natives—the rains were approaching—and their provisions becoming short—it was concluded they must all return again to Sierra Leone. Another day and the place would have been abandoned; but on the agent's going on shore to prepare for a departure, he was informed by Mr Carey that he was determined not to go; and nearly all the colonists were induced to follow his example. In the event they suffered severely—800 or 1000 natives in November 1822, attacked them, but were repulsed—and a few weeks after, a body of 1500 attacked them again at day break; several of the colonists were killed and wounded—but, with only 37 effective men and boys, and the aid of their six pounder, they again beat the natives off with very considerable loss. In these affairs Mr Cary bore a considerable part, mounting guard daily in his turn with the rest. In one of his letters he remarks, that like the Jews rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night; but he declares shortly after this, in the most emphatic terms, that "there never had

been an hour or a minute, no not even when the balls were flying round his head, when he could wish himself back to America again."

A little church was formed in this city, composed of Lott Carey, Colin Teague, Joseph Langford, and 4 or 5 more, before they sailed for Africa. This church is now settled in Monrovia, and Lott Cary is Pastor. They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year, and the church now probably numbers 60 or 80 members. They have a meeting-house partly built, and are much in want of aid to finish it. Colston M. Waring from Petersburg and John Lewis from this city, both preachers, belong to this church. There is also a Methodist church on the Cape. They have a Sunday school, comprising 18 native children; and before this time we hope a regular school for children of the natives has commenced. The natives have always shown the utmost anxiety to learn to read themselves, and particularly to have their children instructed, or, in their own way of expressing it—"To learn white man fashion."

It ought to be observed however, and ought to excite the sympathy and regret of Christians in this country, that this little colony, containing now near 400 souls—we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth are with us—does not contain an individual, except Mr Ashmun the Agent, who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkieff, a Kicherner, or a Johnson—ready to go and spend their lives in bringing about the fulfilment of the promise that "Ethiopia shall stretch out her hands unto God?" It is earnestly hoped that an affirmative answer may be given to this question before another year has past—that the efforts of the American and other Colonization Societies may be more abundantly successful—and that the great objects of completely destroying the Slave Trade—of ameliorating the condition of our colored population—& of sending the gospel to the darkened millions of Africa—may universally receive the sanction of the enlightened and the good, and that all may readily lend their aid for their accomplishment.

From the Am. Missionary Register.

MISSIONARY VISIT TO THE BATTAS, A RACE OF CANNIBALS IN THE INTERIOR OF SUMATRA

The Battas, who compose about one third of the population of Sumatra, inhabit the interior of the island, and are scarcely known to Europeans. They have a peculiar aversion to visiting the sea, and the district which separates them from the coast being mountainous and covered with a thick forest, an almost insurmountable barrier has existed to every kind of direct intercourse with them. Travellers have also been prevented from gratifying their curiosity by the accounts which are related of their cruelty and cannibalism, it being known that they are in the practice of devouring prisoners taken in battle, and that they sometimes condemn criminals to be eaten alive! Notwithstanding these difficulties, Mr. Ward and Mr. Burton, two of the Baptist missionaries in Sumatra, having received the sanction of the government, determined in May of last year, to penetrate into the heart of this savage country. After travelling for five days on foot, and chiefly without shoes and stockings, through a mountainous country, covered with wood, and over roads too rugged to admit of the use of horses, they entered the district of Silindung, where they were obliged to stop. The manner in which they were received by the natives, will be seen from the extracts of Mr. Ward's Journal, which we have given

below. It will be recollected that the missionaries were the first white men who had ever appeared in the country:

"During our stay here, we were daily attended from morning till night by crowds of people from every quarter. They were universally civil, and appeared to form a high idea of our character. A disposition to avarice however discovered itself, with much shallow cunning and artifice. They displayed great simplicity as it respects an advanced stage of society, but were extremely inquisitive. Every article we carried with us became an object of their anxious curiosity. We were asked by some if we were not invulnerable; by others if we should ever die. &c.

On our first arrival, we were so much pressed by the crowd, that it became necessary to take shelter in the house of the chief. We afterward exhibited ourselves for several hours at an elevated loft at the end of the house, answering such questions as the multitude chose to put. At night the house was filled to excess, and Mr. Burton read some of his tracts, especially the ten commandments, with which they were much gratified. He then opened to them the great truths of Christianity; and when he came to speak of the resurrection, the future judgment, and a final state of immortality, no words can express the interest excited, the astonishment painted in every countenance. For a moment all was profound silence, every one looking on his neighbor, not knowing what to say or what to think. We were ourselves as much at a loss to see the unexampled effect of these wonderful truths on their first revelation. The scene at Athens when Paul preached upon the same subjects, occurred as precisely the same, except that "certain men clave unto him and believed." This practice of reading and conversing with the multitudes, who resorted to us in the evenings, was continued all the time we remained, and the gospel was received generally as the most interesting subject we could introduce.

A considerable portion of the second day was consumed in a public bechara or consultation, attended by the chiefs of the neighboring villages and about two thousand people. It was held in the street, and the chief, our host, took a seat, as a kind of president, on a stone placed in front of his own door. The multitude seated themselves in a large semi circle around him. The conference commenced by a public declaration, that we had arrived on a friendly visit, and intended to proceed in a few days, on our journey to the great lake of Toba, the residence of the principal chief of the Battas, whom we wished to see—that we had brought with us certain books, revealed by the only true God, a knowledge of which was of the utmost importance to all men—that we wished to acquaint them with the contents of these, and if they should be approved, send up supplies free of expense, after our return to the coast—that these books would teach all men to be happy—that if any person embraced their instructions, and conformed his life to their precepts, he would lose all the dread of Bogus and Saitans, and every evil spirit by which they were so perpetually harassed, and be placed under the immediate protection of the one great God. In fact, that they would be made happy in this life, and happy forever after death. Mr. Burton then stood forth, and read the ten commandments, commenting as he proceeded. A Batta man succeeded him, reading another tract, I think, a portion of the gospel. After this, the Bechara proceeded, with a good deal of order, each speaker standing up as he spoke. Speeches were made from various parts of the circle, affording interesting specimens of savage eloquence. Some spoke with great fluency, some with great bodily action, and some with much warmth, wit, and

sarcasm, endeavouring to move the feelings of the audience. Some maintained that they ought not to allow us to pass on the lake without first ascertaing the will of Signa Manga Raja, the great chief. One very aged man arose, and leaning on his staff declared that he had lived a long time, and had ever found their "*Adat*," their laws and usages good, and that they ought not to change them; that if we would to introduce any thing affecting these, they ought to reject it; but that if we could teach them any thing that would make them rich and happy, they ought to embrace it cordially. This speech excited much applause; and after assuring them that what we wished to teach, would not interfere with their laws, they expressed themselves much pleased, and showed great willingness to receive the books.

After this we exhibited and explained the use of a telescope, a mariner's compass, and such articles as we had with us, all of which were carried round for particular inspection, no one being suffered to leave the place. The telescope and the compass excited much wonder: with the former, one asked us to spy out his enemies, another to discover the evil thoughts of any bad person in the assembly, and so forth. It was the general opinion respecting the compass, that it enclosed a spirit, which moved the card to whatever place we wished to discover.

Finally, our host arose, and declared that since the gods had sent us to visit them in peace, and with good intentions, they ought to receive us in friendship, and treat us with kindness, and return thanks to the gods by a feast, in honour of the messengers whom they had thus sent; and with this the assembly dispersed

Two days afterward, the feast was celebrated, and occupied a space of nearly six hours. About seven thousand people were present. A pig, fowls, and a variety of sweetmeats, were prepared. The ceremonies consisted in a succession of dances, devoted to some particular object, or person, or spirit, to which the leader generally made some appropriate address. They had a band of music, consisting of drums of various sizes, gongs and cymbals, and a pipe somewhat like the clarionet, but small and without keys. We were seated on an elevated stage, erected for the purpose of exhibiting us. The English flag was suspended from a pole projecting over the street. The manner of dancing was either by a slow motion of the foot without moving from the spot, or by one in which they advanced half a foot at a time. The hands were employed in supporting the offerings presented to the objects of their respect.

After the feast, we were occupied in visiting various parts of the district, and in viewing the face of the country, but for further particulars I must beg to refer you to the report itself."

The missionaries were not able to penetrate beyond Silindung, but were obliged to return for reasons which are not explained in the letter of Mr Ward, from which we make our extracts. Several important objects, however, have been accomplished by the journey. A very favourable impression of the European character has been left upon the minds of the natives, and a way has been prepared for the establishment of a Christian mission and Christian institution in the heart of a degraded country. The missionaries say that they were frequently invited to take up their abode in Silindung, and to establish schools there, and that there is now no obstacle in the way of a free communication with the natives on all subjects connected with their welfare.

LABRADOR MISSION.

It is now a little more than 60 years since the United Brethren established a mission on the bleak shores of Labra

dor. The first missionaries landed in the year 1764, and found the country inhabited by the Esquimaux, a race of savages immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionaries formed three settlements—at Nain, Okkak, and Hopedale, where they have patiently and faithfully laboured for the conversion of these poor heathen. The result of their efforts is thus given in a letter to the Brethren's Society in London, by the venerable Benjamin Kohlmeister, one of the missionaries who returned to London last year, after having spent thirty four years of his life in the service of his Lord and Master in that inhospitable region.

Extracts of a letter addressed to the Brethren's Society for the Furtherance of the Gospel. by Brother Benjamin Gottlieb Kohlmeister, on his return from Labrador.

Dear Brethren,

Having left Labrador on the 30th of August, and on the 23d of September arrived safe in London, I cannot refrain expressing to you the great pleasure I feel in addressing you once more before I am permitted to retire to rest, after having had the favour, for thirty-four years, to serve the mission in Labrador.

The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit, and with rich blessing, and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase.

The congregation at *Okkak* in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the settlement, as you will see by their reports

The number of heathen Esquimaux in their neighborhood is indeed decreasing, but Okkak may yet be called a "Mission among the *heathen*."

Nain and *Hopedale* are now *Christian* settlements.

The most efficacious means of promoting their growth in grace is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles.

Again, the schools which are held with both children and adults from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child is to keep him from school.

The reading of the Scriptures kindles new life in their hearts, and affords us desirable opportunities to converse with them on the meaning of one or other sentence, or word, and the explanations and remarks that ensue, are made, by the Holy Spirit, useful and blessed to their souls.

The whole number of Christian Esquimaux under the care of the Brethren, is at present 705, old and young. Since the jubilee of the mission in 1821, upwards of 100 heathen have been added to the Christian church.

LONDON MISSIONARY SOCIETY.

The directors of the London Missionary Society have recently adopted several measures which reflect great credit on their judgment and Christian feeling—measures which we have no doubt will be pleasing to the great Head of the church, as well as to the numerous friends of the Society—measures, calculated to increase the number of missionaries, as well as to promote the general welfare of the great cause. The first of these measures is, the establishment of *a fund for the relief of the widows and orphans of deceased Missionaries*, thereby removing a heavy load from the hearts of the missionaries themselves, and performing an act of justice towards their wives and children. The second is, *a permission for ministers and others to engage in missionary work for a limited term*, thereby placing foreign service on a more equal footing with those at home, and rendering it unecessary for the missionaries to expatriate themselves. The third measure is, *to qualify candidates for missionary work* to a much greater extent than it has been usual to do, by furnishing them with a good idea of the manners, customs, and language of the people among whom they are about to labour. Many valuable lives have been consumed in this introductory work, and years have been spent in some cases before the missionary could declare to the people in their own tongues, the wonderful works of God. Here, again, missionaries who have returned, may render most valuable assistance, and we believe we are correct in stating, that Messrs. Morrison and Towuley are now giving lessons in Chinese and Bengalee to some valuable candidates, men of talent and experience, who have lately offered their services to the Lord and to this Society. We think the directors have thus prepared the way for the permanent prosperity of the Society.—*Am Mis. Reg.*

For the Western Luminary.

WEAVEL IN WHEAT.

The following method, derived from the information of others and from my own experience, is believed to be an infallible preventive of the weavel in wheat.—*Keep the grain dry*, and nothing more is necessary. For this purpose, as soon after harvest as the wheat gets dry, thresh it out, and put it up in the chaff, covered closely with straw, on a dry plank floor; or winnow it, and put it in tight casks headed up; or put it in garners, sifting in pulverized quick lime as the vessel is filled, enough to prevent humidity, which may be winnowed out before the wheat is ground;—or if left open to the atmosphere, it must be spread out in the sun to dry, once in a week or two. In either way it will be safe if kept quite dry. Of the prime cause of the weavel, opinions are various. Some suppose the germ inherent in the grain; others that it is deposited by an insect before harvest; and the last seems most analagous to animal production. Be this as it may, the latent cause we infer to be *moisture* and *heat;* as it has happened in hot weather every season since 1821, except last year, in which the months of July and August were comparatively cool. The smallest animalcules are said to have veins, blood, and a circulating system. Therefore moisture and heat are necessary to their growth. Prevent the cause, and the effect will cease. Keep the grain dry, (as it is believed to be impracticable to keep it cool in hot weather) and it will be safe. In warm, low, and southern situations, the grain is annually injured; while in high, cool, northern situations and countries, it is safe. The late fine crop is now generally unfit for bread; but by experience it is found fit to sow, if scattered a little thicker.

J. M'C.

Garrard county, Oct. 15, 1825.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, NOVEMBER 16, 1825.

It will be recollected that to-morrow is the day appointed by the Synod of Kentucky, to be kept as a day of thanksgiving, humiliation, and prayer, by all the churches under its care. Divine service will be performed in the first Presbyterian Church in this town, at 11 o'clock. A. M. and in M'Chord's Church at candle-light.

The West Lexington Presbytery will meet at Winchester on the fourth Friday of the present month, for the ordination of Mr Steel, licentiate.

For the Western Luminary.

One of the blessings of life for which we are least thankful to God, and which most men esteem their own, by a tenure that cannot be broken, is the full exercise of reason. And yet if we consider the deranging power of sin, the constant pressure of sorrow, care, and business; of disturbing passions, and disordered feeling on the mind, and the intimate union between that mind and the diseased and dying body, it is a matter of astonishment that so few of our race become the victims of insanity—

"Our lives contain a thousand springs,
"And fail if one be gone;
"Strange that a harp of thousand strings
"Should keep in tune so long."

Among the benevolent institutions of the day, Lunatic Hospitals hold a distinguised rank. Every year is augmenting their number, improving their condition, and striking out new light as to the treatment of the unhappy subjects. And in our own country at least, it is worthy of remark how much has been done in this humane service by the small Society of Friends. The following extracts are made from an account of a Lunatic Asylum established on a farm near Frankfort, Pennsylvania, by that Society. We have made the selections as full and connected as the case allowed, that those of our fellow-citizens who feel an interest in this subject may have a view of the state of an institution of this kind conducted by the judicious Quakers of Philadelphia.

It is greatly desirable that the public mind be more strongly called up and more steadily directed to the concerns of our own state hospital for lunatics, erected in this town. It will undoubtedly be a matter of final economy to the state to foster this institution, and concentrate in an improved form all their efforts for the insane to this point. A small appropriation made at this juncture by our general assembly, might be eminently useful. In objects confessedly public and necessary, we would do well to remember what a Governor of India once said in reply to the charge of extravagant expenditure of public money—"*A kingdom cannot be governed by the rule of three.*" We sincerely hope that all parties may meet in this question of common concern, and unite to advance its most important interests.

Extracts from an Account of the Asylum for the insane, established by the Society of Friends, near Frankford, in the vicinity of Philadelphia. By Robert Waln, jr.

Madness, in all its complicated forms, is one of the most afflicting dispensations that can befal human nature. To mitigate the miseries of so deplorable a malady, and co-operate in the restoration of those who were lost to civil and religious society, was impressed as a duty on the minds of many members of the Society of Friends, more particularly as it regarded those who professed the tenets of their church.

In pursuance of this laudable object, proposals were, in the year 1811, made to the Yearly Meeting of Philadelphia, from two of the Quarterly Meetings, to make provision for such of their members as were deprived of their reason. The consideration of the subject was referred to a committee, who submitted their report in the following year, which was adopted by the meeting.

A tract of land, containing fifty-two acres, of good quality, in a high and healthy situation, with a large proportion of wood, and well supplied with water, was accordingly purchased: it it is situate about five miles from Philadelphia, and one mile westward of Frankford.

At length, under the superintendance of a committee, appointed for that purpose, a large and beautiful stone building was erected, fronting, and at some distance from the public road. The centre building is sixty feet square, and three stories high, having two wings, each one hundred feet long, and twenty-four wide; the whole being roofed with slate. The wings are two stories in height, each containing twenty chambers for patients, about ten feet square, with a gallery or passage ten feet wide.

In the arrangements of the building, economy and convenience have been studied with equal success. The great extension of the front to the length of two hundred and sixty feet, arose from the desire of affording every comfort to the patients, derivable from that important auxiliary in convalescence, the free admission of light and air.

With regard to the *habitation* of the patients, in the present case, we have already shown it to be possessed of every comfort which a high and healthy situation, free ventilation, and ample space, can afford. Here the spacious windows open upon green fields and agreeable scenery, not upon gloomy walls and melancholy objects. Here we see no patients fastened by chains, and sitting at the grating of their doors or windows like savage animals in cages; or grovelling in dark, cold, and filthy cells. We see here no miserable beings, lying upon straw and dirt, exposed to all vicissitudes of season and weather, reduced to the mercy of a turnkey, and less attended to than a horse or a wild beast.

A most important part of the moral treatment of patients, is the proper *classification* of them. It is obviously disadvantageous to mingle the furious and the melancholy, the imperious and the fearful, the vociferous and the peaceful, the villainous and religious, the clean and unclean, the curable, convalescent, and incurable together. These divisions ought properly, and according to Spurzheim's plan, to be three in number,—the curable, the incurable, and the convalescent.

The personal comforts of the patients, in a curative point of view, are of great importance; among these *cleanliness* holds a conspicuous rank, because it is absolutely necessary to health. In the Friends' Asylum, there is no suffocating effluvium, to excite nausea and vomiting. The frequent, and in some cases daily use of baths, a strict attention to the apparel and persons of the patients, and the care

which is taken to cleanse and purify the beds, chambers, and galleries, give to the sufferers every advantage, both as to health and bodily comfort, that cleanliness can impart.

The *diet* of the patients is of course regulated by their peculiar symptoms. Those who can be entrusted with the management of their own appetite, being about two thirds of the whole number, assemble at meal time in the refectory, and eat together It is then only that the male and female patients meet, and are seated on different sides of the tables. Their food is of the most wholesome and substantial kind, and such as may be found on the tables of the middle class of society, and of respectable boarding houses. Fresh beef, veal, mutton, or pork, with a great variety of vegetables, according to the season, and occasionally salt meat, followed daily by pies or puddings, constitute this repast It is seldom, as it is the case in the Friends' Asylum, that we see on the tables of similar institutions, the most choice pieces of meat, and such vegetables as asparagus, cauliflowers, green-peas, tomatoes, egg-plants, &c. yet even these are as common here as on the tables of the rich.

Coercion forms a material part of the moral treatment of insanity, and no other point has been subject to more disgusting and enormous abuses. Reason and experience show the necessity of confining those who are deprived of the use of their reason, in such a manner as to prevent them from injuring themselves or others; but to chain and to beat them, is both cruel and absurd. That coercion is only to be considered as "a protecting and salutary restraint," is the principle adopted at the Asylum. It would, indeed, be a very convenient mode for the keeper to iron every one who is a little troublesome; to indulge the vindictive feelings which the inconsistent, but often half-rational conduct of the patient frequently excites in his mind, by indiscriminate punishment;—and to lessen his labour, with "all the apparatus of chains, darkness, and anodynes" The most material point is to discover the different means of coercion which different patients require. As the most tender method generally produces the best effect, the mildest possible means are adopted; all experience having shown the greater efficacy of mildness. Hence no stripes and blows, no resentment, no return of injury, are permitted. A keeper who, under any circumstances, might return a blow from, or strike a patient, would be instantly dismissed.

Confinement in a solitary chamber, is found, in some instances, to prove effectual.

Punishments, properly adapted and judiciously applied, are indispensable; but corporeal punishment by blows, is not tolerated, on any pretext whatever. When persuasion and mild means fail, resort must be had to that principle of fear, which has a salutary effect upon all society when moderately and prudently excited by the operation of just and equal laws. But, governed by the irrefragable truth, that

"All constraint,
"Except, what wisdom lays on evil man,
"Is evil."

"And begets,
"In those that suffer it, a sordid mind,
"Bestial, a meagre intellect, unfit
"To be the tenant of man's noble form,"

it is the constant endeavour of the superintendant and matron, and of the attendants, to excite as much as possible the operation of superior motives, and to induce fear, by means of austerity or punishment, only when a necessary object cannot otherwise be obtained. In such cases, recourse is had to the shower bath, immersion in water, solitary confinement, and, very rarely, to the strait waistcoat, or leathern straps.

The proper mode of treating the feelings and intellectual faculties of the

variously disordered patients, is one among the most difficult duties performed in the institution. The good and ill tempered; the bashful and indecent; the morose and the gay; the quarrelsome and friendly; the mischievous and peaceable; the rebellious and obedient; the obstinate and tractable; the cunning and ingenuous; the proud and modest; the open, candid, and mild; the distrustful, jealous, envious, vindictive, irascible, or overbearing;—and, in short, every variety of character requires different treatment, for which it is impossible to lay down general rules.

It has been found, that the less notice that is taken of the fancies of the patients, the less disposed will they be to retain them. In the intercourse which the greater part enjoy with the family of the superintendent—in the constant and general inspection of the superintendent and matron—and in the management of the attendants—no practicable means are neglected, which may tend to change the train of thoughts, interest the affections, and remove or diminish the painful sensations of the sufferer.

Nothing can more strongly establish the usefulness of *occupation* than the fact, that in those asylums for insane, where labour makes a part of the regimen, a greater number of patients recover; and in the present instance it is fully corroborated; for of one hundred and forty-one patients admitted into the Friends' Asylum, from the time it was opened in May, 1817, up to the month of March, 1825, *only eighteen remained in the house without much sensible improvement.* In many cases the disease is nourished from want of suitable occupation and recreation, and the health of the patients is injured by want of bodily exercise. Much attention, therefore, is given to devise means for employing their time, according to their several capacities. The whole business of the farm, under the regulation and with the aid of the farmer, is performed by such patients as from habit and health, are equal to the task.

Recreation, as well as occupation, is afforded to the patients; and various means are taken to withdraw their minds from injurious and melancholy musings: among these may be enumerated, long walks around the grounds, riding through the country, reading, writing, &c. The courts of the Retreat, near York, in England, are supplied with rabbits, sea-gulls, hawks, and poultry, which are generally very familiar with the patients; and it is believed that they are not only the means of innocent pleasure, but that the intercourse with them, sometimes tends to awaken the social and benevolent feelings. Music, regulated according to the feelings of the patient, but never analagous to the deranged manifestations of the mind, might be advantageously employed.

A striking proof of the power obtained over the patients, almost exclusively by mild treatment, occurs on every Sabbath evening, when they are all, both male and female, with the exception of the one or two permanently secluded, collected together in their respective day-rooms, where a portion of the scriptures is read to them. It is seldom that any interruptions take place; on the contrary, the silence and quiet that reigns around are really astonishing.

At the present time, the patients amount thirty-seven, which is a greater number than at any former period; with four keepers, or about one to every nine. Every patient has a distinct bed and apartment;—neither double beds, nor the placing of more than one patient in a room being allowed. More than fifty patients could be thus comfortably accommodated.

The near relations or particular friends of patients are permitted to see their connexions when circumstances will admit; but in most cases these

visits are productive of more evil than good. Patients are frequently more unsettled and ungovernable for some time afterwards The general admission of visiters would be improper and injurious: patients never ought to be exhibited to gratify the curiosity of strangers.

The original cost of the building, was about $43,000. and of the farm $6,760; since when $3.000 have been expended in improvements and repairs on the former, and $850 on the latter.

KENTUCKY LEGISLATURE.

From the Constitutional Advocate.

The Legislature of this commonwealth convened on Monday last, at this place. Col. R. B. McAfee being Lieutenant Governor, is exofficio Speaker of the Senate. Thomas Chilton Esq. was elected Clerk, and Nelson C. Johnson, Esq Assistant Clerk to that body. Col. A. Crocket was elected Sergeant, and L. Batchelor doorkeeper. In the House of Representatives, George Robertson, Esq. was unanimously elected Speaker; Robert S. Todd, Esq. Clerk; Col. R. Taylor Sergeant; and R. Divine was elected Doorkeeper, by a vote of 54 to 41, over Capt James Hunter.

Mr. Robertson, on being conducted to the chair, addressed the house in a short, but eloquent and appropriate speech; in which he referred to the peculiar situation of himself and the state. He observed, that to merit such an honor, was his highest ambition; and to receive it, his richest reward. Mr R. then spoke of the peculiar state of political and party feeling among the people, and recommended a mild and conciliatory department and disposition, with a compromise of interests, though not of principles.

A message was then sent to the Senate to inform them, that the House was organized and ready to proceed to business: and a similar message was received by the House from the Senate. A joint committee was then formed from each house to wait on the Governor, and inform him that the two houses were ready to receive any communication he might wish to make. In a short time after, Mr Pickett. the Secretary of State, communicated to the two houses, the Governor's Message.

HOUSE OF REPRESENTATIVES.

Tuesday morning, Nov. 8.

On motion of Col. *Richard Taylor*, the following resolutions were adopted by a vote of 60 to 36.

Resolved. That so much of the Governor's message as relates to the Judiciary be referred to the Committee on Courts of Justice; with permission to report by bill or otherwise: And for better enabling said committee to discharge their duty, so far as relates to the Court of Appeals.

Resolved further. That it is the deliberate and solemn opinion of this house, and of a large majority of the good people of this commonwealth, herein represented, that the act entitled, "An act to repeal the law organizing the Court of Appeals, and re-organizing a Court of Appeals," is unconstitutional and void, so far as it purports to repeal, or abolish the Court of Appeals, and enact and establish another in its stead; and that the Court of Appeals so attempted to be repealed and abolished, having been created by the constitution, is, (the said act notwithstanding) the Supreme Court of the state, and the Judges thereof having neither resigned, or been removed from office by either of the modes recognized and provided by the constitution, are still in office, and should be so considered and respected, by all the functionaries of the government.

61 for, 36 against this resolution.

Horrid and atrocious Murder.—On last Sunday night, or Monday morning, perhaps, about 2 o'clock in the morn-

ing, some person came to the house of SOLOMON P. SHARP, Esq. in this town. Mr. Sharp was in bed with his wife. The person knocked at the door of his bed room, and requested to be let in. Mr. Sharp inquired who it was. The person said he was *John A. Covington*. And then stated that he had arrived in town so late that all the public houses were shut, and they were so full that he could not get lodging. He then said he had been knocking at the outer door near an hour. Mr. Sharp then told the person, there was an empty bed up stairs in which he could sleep. He then rose and opened his room door. The person took him by the hand, and observed, "Is this you, Col. Sharp?" Mr. Sharp answered that it was, and then observed, "I do not know that I am acquainted with you; I know John *W* Covington, but I do not recollect of ever being acquainted with any person of the name of John *A* Covington." The person then observed, "Then damn you, you shall soon be acquainted with me." He then plunged a knife into Mr. Sharp, about three inches above the navel, which is supposed to have cut the large aorta, and he expired in a few minutes, without having ever spoken after the stab.

Three thousand dollars by the Legislature, one thousand by the Trustees, and nearly a thousand by the citizens, are offered for the murderer. C. Vdvo.

Transylvania University.

The Senate has passed a joint resolution, calling on the Trustees of the University for information.—*Commentator.*

HUGH L. WHITE, of Knoxville, has been unanimously chosen Senator in the Congress of the United States, in the place of General Jackson, resigned.—*Courier.*

We have seen the first number of a new work entitled "Encyclopedia," published by James M'Kee and Josiah Harris, in Yorkville, South Carolina, and edited by "several literary and scientific gentlemen." It is to be published weekly, and to contain 16 pages octavo.—*Repertory.*

From the Com. Adv. Oct. 26.

The Work is Done.—At twenty minutes past eleven o'clock this morning the joyful intelligence was proclaimed to our citizens by the roar of artillery, that the great, the gigantic work, of uniting the lakes with the ocean, was completed; and that exactly *an hour and twenty minutes before* the first boat from Erie had entered the canal, and commenced its voyage to New York. This proud intelligence having been communicated in the same manner to Sandy Hook, and notice of its reception returned to this city, the return salute was commenced at Fort La Fayette, by a national salute, at 22 minutes past eleven, and the sounds of our rejoicing sent roaring and echoing along the mountains, and among the Highlands, back to Buffalo, where it was doubtless received long before this paper went to press.

FREDONIA, N. Y. Sept. 21.

Natural Gas.—We recently stated that several buildings in this village were lighted with *hydrogen gas*, procured by drilling a hole into the bed of the creek passing through this village, and that nearly a sufficient quantity had been procured in this way to light the whole village. Since that statement was made, the gentlemen engaged in this project have drilled about fourteen feet deeper, and there now issues about three or four times the quantity which there did before—consequently there is now a sufficient abundance of this cheap material of light not only for every house in the village, but also for lighting the streets; and we hope the time will soon be, when

stage passengers, (who generally arrive here in the evening,) will always find our village brilliantly lighted up in city style.

A large reservoir is about to be constructed, and lead pipes are soon expected on, when the undertaking, to a certain extent at least, will go into efficient operation.

The following interesting letter from Paris, under date of 7th Sept. appears in the London Times:

"Our Ministers are under a good deal of embarrassment in regard to the manner of receiving La Fayette, who, according to the accounts brought by the Edward Bonnaffe, must soon arrive. The moment our Ministers heard that the General was coming in the frigate Brandywine, they despatched orders to the authorities at Havre, to prevent any kind of meeting and every mark of honor which might be attempted to be bestowed on him. On the other hand, the most respectable of the merchants and other inhabitants, have resolved to express their esteem for his character by every means in their power. The military commandant is a violent royalist, but the Mayor is a good natured moderate man, who wishes to avoid every sort of tyrannical measures. The American frigate is another subject of embarrassment. It is usual when a frigate enters the port, for her to salute the batteries with 15 guns; but this salute must be returned by an equal number. Now our government are afraid that if they reply to the American salute, the people will think they are expending powder in honor of La Fayette; but if they do not agree to return, they will be obliged to let the frigate enter without saluting, for they well know that the American Captain will not burn a match without an assurance of reciprocity."

FRUIT TREES

The new method of raising fruit trees by planting the *Scions*, is a great desideratum in the art of obtaining choice fruit. It has many advantages over grafting, because it is more expeditious, and requires no stalk or tree. They may be planted where they are required to stand, and the labour of a man for one day will be sufficient to plant out enough for a large orchard after the scions are obtained. The method of preparing the plant is as follows:—Take the scions as for engrafting, and at any time after the first of February, and till the buds begin to grow considerably, and dip each end of the shoot in melted pitch or wax, rosin and tallow, and bury it in the ground, the buds uppermost, whilst the body lies at a horizontal position, and at the depth of two or three inches. We are informed that trees obtained in this way, will bear in three or four years from the time of planting. We have no doubt of the practicability of this method of raising fruit. Doctor Paige, of this village, planted about twenty scions of different kinds of pears, the middle of last month, two of which are now in blossom at the surface of the ground and appear flourishing! The composition he used, was melted shoemaker's wax.

[*Oswego paper.*

MARRIED,

In Cincinnati, on the 25th October, *Dr. William S Ridgeley*, of Lexington, Ky. to *Miss Sarah M. Graham*, daughter of Mr. Thos: Graham of that city.

DIED,

On Sunday evening, in the 3d year of his age, *Alfred Howard*, son of Col. Leslie Combs, of this town.

POETRY.

Ps. CXXXVII *Super flumina Babyl. &c.*

1. Dum procul a patria mœsti Babylonis in oris,
Fluminis ad liquidas forte sedemus aquas;
Illa animum subiit species miseranda Sionis
Et non quam patrii tecta videnda soli.
Flevimus, & gemitus luctantia verba repressit:
Inque sinus liquidæ decidit imber aquæ.
2. Muta super virides pendebant nablia ramos,
Et salices tacitas sustinuere lyras
3. Ecce ferox dominus Solymæ populator opimæ
Exigit in mediis carmina læta malis:
Qui patriam exilio nobis mutavit acerbo.
Nos jubet ad patrios verba referre modos
Quale canebamus, steterat dum celsa Sionis
Regia, finitimis invidiosa locis.
4. Siccine divinos Babylon irrideat hymnos?
Audiat & sanctos terra profana modos?
5. O Solyma, O adyta, & sacri penetralia templi,
Ullane vos animo deleat hora meo?
Comprecor, ante meæ capiant me oblivia dextræ,
Nec memor argutæ sit mea dextra lyræ:
6. Os mihi destituit vox, arescente palato,
Hæreat ad fauces aspera lingua meas:
Prima mihi vestræ nisi sint præconia laudis:
Hinc nisi lætitæ surgat origo meæ.
7. At tu (quæ nostræ insultavit laeta rapinae)
Gentis Idumææ tu memor esto Pater.
Diripite, ex imis evertite fundamentis,
Æquaque (clamabant) reddite tecta solo.
8. Tu quoque crudelis Babylon dabis impia pœnas:
Et rerum instabiles experiere vices.
Felix qui nostris accedet cladibus ultor:
Reddet ad exemplum qui tibi damna tuum.
9. Felix qui tenero consperget saxa cerebro,
Eripiens gremio pignora cara tuo.

A FREE TRANSLATION.

Psalm 137. *The Babylonian captivity.*

1 Along the banks where Babel's current flows,
Our captive bands in deep despondence stray'd,
While Zion's fall in sad remembrance rose,
Her friends, her children, mingled with the dead.

2 The tuneless harp that once with joy we strung,
When praise employ'd and mirth inspir'd the lay,
In mournful silence on the willows hung,
And growing grief prolonged the tedious day.

3 The barb'rous tyrants, to increase the woe,
With taunting smiles a song of Zion claim,
Bid sacred praise in strains melodious flow,
While they blaspheme the great Jehovah's name

4 But how, in heathen chains and lands unknown,
Shall Israel's sons a song of Zion raise!
O hapless Salem, God's terrestrial throne,
Thou land of glory, sacred mount of praise!

5 If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race.
Let dire destruction seize this guilty frame;
My hand shall perish and my voice shall cease.

6 Yet shall the Lord, who hears when Zion calls,
O'ertake her foes with terror and dismay,
His arm avenge her desolated walls,
And raise her children to eternal day.

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